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Summer 1957 VOLUME IV  
NO. 3

*Regis*

# ROUNDUP

MAGAZINE



# The 'GUNLESS' Sheriff of Central City



With the current trend toward 'adult westerns' on television, it's a wonder some producer doesn't tell the story of an early Colorado sheriff who was one of the best.

He patrolled the Gilpin County gold camps, including booming Central City, during the 1860s, and when he ended his tour of duty he left behind a reputation as one of the most respected and feared of all lawmen.

He did everything from serving routine papers to fending off angry lynch mobs. He once descended into a dark mine shaft and persuaded an armed murderer to surrender.

Another time he trailed a horse thief into North Park until his horse gave out. The sheriff started walking. When his food gave out he tightened his belt, and when that didn't work he stuffed his gloves into his waistband.

He finally overtook the thief, now also on foot, captured him, and returned him to Central City.

Yet, during this entire period covering the hectic early days of the gold camps, his guns were probably the 'coldest' of any of the better-known marshals and sheriffs whose lives are being dramatized between commercials.

He never shot a man.

His name was William Z. Cozens, the same Cozens whose later generosity provided the original tract which is now the site of Maryvale, the Regis College Jesuits' summer villa near Fraser, Colorado.

Cozens, who stood 6' 2" and wore a Van Dyke which made him resemble "Buffalo Bill" Cody, arrived in Colorado in June, 1859, to search for gold. He did some prospecting and mining. Apparently he wasn't too successful, though papers on file at the Colorado State Historical Society show he held several claims.

For some time Cozens served as a deputy under Jack Kehler, sheriff of the Arapahoe County district.

When Gilpin County was formed, Cozens ran unsuccessfully for sheriff against Jesse L. Pritchard, then served as his deputy until the fall of 1862, when Pritchard left to accept a commission in the Union army.

Cozens served the remainder of Pritchard's term, was elected himself, and served until 1868.

This eight-year span as a deputy and sheriff brought him such a reputation that one author says "he alone brought law and order to Colorado during the 'sixties, solely by means of his bravery and vigorous personality."

It was also during this period that Cozens, two horse thieves and a bed post were responsible for the first jail in Central City.

In May 1862, Cozens was riding back to Central City when he noticed two men walking up the trail in his direction. Seeing Cozens, both broke from the trail and started running. Suspicious, Cozens spurred his horse and caught them, recognizing them as horse thieves he had been seeking for two years.

He brought them back to Central City and, since there was no jail, shackled both to the bed in his wife's bedroom.

His wife, Mary, whom he married in December, 1860, had just given birth to their first child, William, Jr., and took a dim view of the proceedings.

Cozens made both men lie on the floor, and warned them he would shoot both of them if they made so much as one sound which disturbed either his wife or son.

He returned the next morning to take the pair into Denver for trial, but, as he said later, "I had to build a jail because Mrs. Cozens gave me an awful going-over for making a jail out of her bedroom."

This jail came in handy two years later.

In October, 1863, a man named Van Horn ruthlessly shot and killed a popular hotel clerk named Josiah Copeland and fled. Cozens captured Van Horn a few hours later and returned him to Central City.

The next day, a Sunday, a preliminary examination was held at 10 a.m. and attracted a huge crowd. The examination was not completed the first day and was renewed the next morning.

By this time the town was packed with angry men. Many feared Van Horn would go free, and were determined to handle it their way.

By the time the second examination began in the old Montana Theater every available seat and each foot of standing room was taken, and the overthrow spilled into the steep, dirt streets.

The mob planned to overpower Cozens and his prisoner as they emerged from the building. A tree was selected and the rope was ready.

Inside, Cozens learned of their plan, and when the examination was over, quickly led Van Horn out a rear door. Though Van Horn was in irons and moved slowly, Cozens managed to get him the few hundred yards to the jail and threw him inside.

The mob had learned of the trick and was boiling up the street, demanding Van Horn be released to them. If not, they shouted, they would take him.

Cozens, facing the mob, tried to recruit a posse to help guard the prisoner. No one volunteered.

Cozens then demonstrated what his biographer termed his "vigorous personality." He walked into the mob and forced back the first few rows of men. With the heel of his boot he drew a long line in the dusty street.

He warned the mob that Van Horn was his prisoner and that the law, not the mob, would determine Van Horn's fate. He told them not to attempt to take Van Horn.



Pointing to the line in the dust, he said he would shoot the first man to cross that line. Several are reported to have made false starts toward the line, but stopped when Cozens watched them and waited.

Through the long afternoon the mob milled through the streets and visited saloons. Several times they returned and shouted for Van Horn, but not one crossed the line.

Near midnight they finally broke up, and Cozens took Van Horn into Denver before daylight. There he was tried and convicted, and returned to Central City in January, 1864, where he was hanged on a gallows which Cozens helped to build.

Later that same year Cozens lived another chapter in his colorful biography.

Indians had virtually severed all travel between Denver and the east, and Cozens helped recruit a volunteer regiment of 'ninety-day-men' to open the plains and protect freight and wagon trains.

On February 14, 1865, he was appointed a captain in Co. "A", 1st Regiment, Colorado Volunteer Mounted Militia.

One of the regimental orders he received, dated March 10, 1865, shows the militia meant business:

*"Your mission," the order reads, "is to protect the whites and kill the Red Skins. If so fortunate as to meet with hostile bands of Indians (which in the opinion of these Headquarters means all Indians) you will recollect that your mission is to kill but not to mutilate . . . If you meet—and defeat—the enemy you may trust your reward to the gratitude of your fellow citizens without exhibiting to them the bloody trophies of your victory."*

Not all of Cozens' arrests were the spectacular type. From the *Daily Rocky Mountain News* of March 8, 1867, comes this laconic report:

*"Sheriff Cozens, of Gilpin County, slipped down here the other day, and nabbed a mule thief whilst he was occupying a first class seat at the Denver theater."*

Evidently looking for a quieter place to raise a family, Cozens crossed the Divide in 1872 and homesteaded in Fraser Valley, taking out water rights, and returning the next year to build a cabin.

He returned with his family in 1875 to settle permanently. He was appointed postmaster, a post he held until his death, and operated a small grocery store.

The ranch became a stage coach stop, famous for its hospitality and food.

But despite their withdrawal from Central City, the Cozens' still led more than a humdrum life. Indians still roamed the Middle Park area, and Cozens is reported to have 'faced down' at least one war party and driven them off with a shot over their heads.

Another time a railroad surveying party, looking for the

easiest route, decided it lay across Cozens' meadow.

After planting several stakes one day they returned the next morning to find them missing. Cozens had pulled them up during the night.

The surveyors ignored this pointed hint and replaced the first stake. They were preparing to put in the second when a shot rang out and the first stake was snapped off.

Cozens was sitting on his porch with a rifle in his hands, calmly shooting out the stakes as the survey party replaced them. The surveyors quickly decided that Cozens' meadow wasn't the easiest route, after all.

It may be coincidence, but when Moffat's line was constructed later, it ran along the edge of Cozens' property.

Cozens, who wasn't a Catholic although his wife and children were, began his association with the Jesuits from Regis—then Sacred Heart College—because of a broken wagon wheel.

Rev. B. J. Murray, S.J., who has compiled a history of the Cozens family, describes the incident.

At the turn of the century, Regis Jesuits annually used the summer months for extended camping trips as far west as Sulphur Springs.

Returning to Denver in 1901 or 1902, a wheel on one of their wagons broke when they were near the Cozens Ranch.

They received permission to camp on the ranch while they made repairs, and the next morning Cozens stopped by to talk.

He was deeply impressed by the Jesuits, and invited them to camp on his land for a few days before resuming the trip back to Denver. They accepted, and a strong friendship was cemented in the next few days.

Before they left he invited them to use the area the next summer. When they returned the following year, he told them he would give them enough property to erect permanent buildings if they would make the area their permanent vacationing spot. The Jesuits were deeded 80 acres in 1905, and promptly named it Maryvale.

Cozens died in 1904, and rests today in a tiny fenced graveyard at Maryvale, beside his wife and their daughters and son.

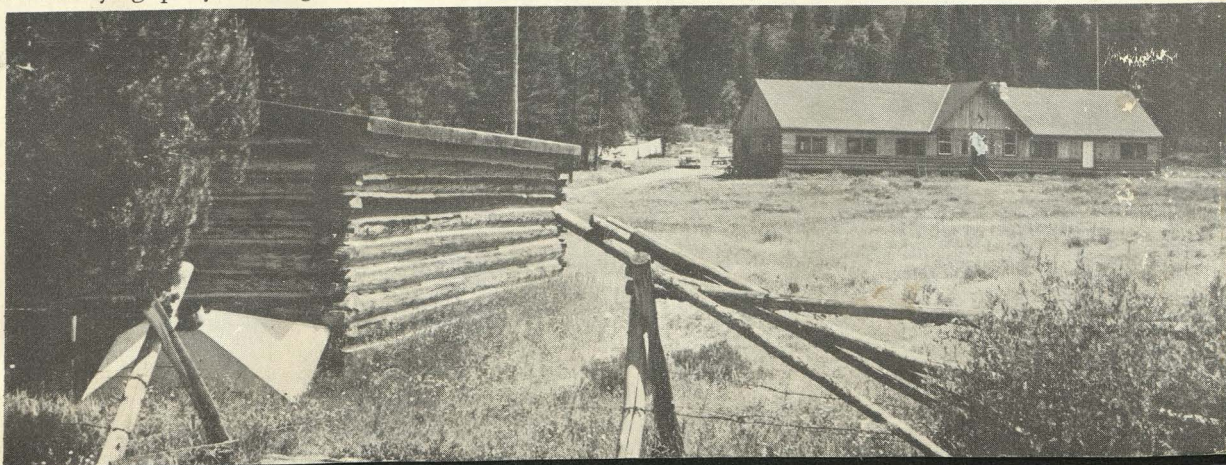
Over the years Maryvale has grown. Permanent buildings were erected soon after the Jesuits received the land. Since then other additions have been made and modern facilities installed.

Mass is offered there each Sunday for skiers from Winter Park. During the summer, hundreds of tourists drive past on U.S. Highway 40. One of President Eisenhower's favorite fishing spots, Neilson's ranch, is next to Maryvale.

Inside the magnificent new recreation hall they built, and fittingly called "Cozens Hall," the Jesuits sometimes watch television.

Perhaps one of these days they'll be able to dial the channel carrying the story of one of Colorado's truly great pioneers, Sheriff Cozens of Central City. — R.C.

Maryvale today — on the site of the old Cozens ranch. The new Cozens Hall is in the background with one of the original log buildings in left foreground.







# REGIS AND THE Christian Intuition

By Frank Morriss, '43

Associate Editor, Denver Catholic Register

Not long ago we had occasion to write an article defending "small Catholic colleges" against the attacks of a Catholic teacher in a state university. It seems the teacher thought such colleges were giving inferior education.

If I had to summarize my answer it would be — the Catholic college, regardless of its size, inculcates a "Christian intuition" that is at the base of not only Western civilization, but of government truly guardian of the people's rights. Other education at one time served the same purpose. But today that noble duty is almost entirely in the hands of Catholic education.

What is the Christian intuition? It is an understanding and almost instinctive appreciation for that Truth that Christ assures makes man free. In the world politic that truth is the natural law of God's creation.

When in 1778 the people of Massachusetts voted to summon a Constitutional convention, they called for a bill of rights that "ought to describe the Natural Rights of Man as he inherits them from the Great Parents of Nature, distinguishing those, the Controul of which he may part with to Society for Social Benefits, from those he cannot." Between 1776 and 1783 eight states insisted on statements, or bills, of rights of the people possessed by virtue of the fundamental law of nature, over and above and not subservient to any common or statutory law.

This respect for the natural law that found political expression beginning with the Magna Charta has fled almost entirely from secular education. The natural law may be taught among the systems of jurisprudence. But there is no reverence or respect for it. It is, indeed, considered an anachronism.

In a school like Regis, however, a respect for the natural law is part of that Christian intuition that flows from a philosophy that recognizes God and God's creation. Regis, therefore, may be said to be an educational bulwark of truly American republican government; and since Regis is unique in this region, it is the only such educational bulwark of this mountain area.

America is fortunate that the judges who were graduated from Regis are based in that Christian intuition. Regardless of whether that intuition is recognized or not, it is still at the heart of the culture that opposes Sovietism. And if that intuition ever dies, it will matter little which country survives.

Also within that intuition is a belief in a truth or truths that rest at the heart of the physical universe, and a truth that rests in the heart of mankind. The truth that makes men free might be condensed into the fact that men are the redeemed sons of God.

Without a recognition of that fact all the degrees, all of the laboratory equipment, all of the brilliant lecturing in the world are merely accouterments of a gigantic waste of time.

The Catholic teacher who attacked the "small Catholic colleges" evidently had little understanding for something Cardinal Newman well explained:

"Under the shadow indeed of the Church, and in its due



Our guest author this issue is no stranger to a typewriter. Frank Morriss has been an associate editor with *THE REGISTER* since 1949, and has written many articles for such magazines as *AVE MARIA*, *EXTENSION*, *THE MAGNIFICAT*, and *JESUIT BULLETIN*. He is also a regular contributor of articles and book reviews to *THE HOMILETIC AND PASTORAL REVIEW*. His second children's book,

*THE ADVENTURES OF BROKEN HAND*, in Bruce of Milwaukee's *Catholic Treasury Series*, comes out next month. His first book, *BOY OF PHILADELPHIA*, was published two years ago. Frank graduated magna cum laude from Regis in 1943, received an LLB from Georgetown in 1948, and an Litt.D. from the Register College of Journalism. He taught English in Regis' evening division for four years, and will be back next fall to teach a course in journalism. During July he is lecturing on the Bill of Rights at Loretto Heights under a Coe Foundation grant.



development, Philosophy does service to the cause of morality; but, when it is strong enough to have a will of its own, and is lifted up with an idea of its own importance, and attempts to form a theory, and to lay down a principle, and to carry out a system of ethics, and undertakes the moral education of man, then it does but abet evils to which at first it seemed instinctively opposed."

It is hardly a wonder that almost all of the traitors uncovered in our present struggle with Communism had just that sort of "moral education" of Philosophy divorced from the Christian intuition. It would be impossible for a Regis graduate who had been touched at all by that intuition to betray his country.

Let us compare the thinker educated within the Christian intuition and the one educated outside of it. We will call the former More and the latter Plato.

More is open-minded with a dignity bred of the confidence that no knowledge discovered can lower him from the pinnacle of God's material creation. Plato is frantically broadminded, ready to adopt the latest theory as long as it overturns some "dogmatism." He has no recognition of the inherent dignity of man, therefore his educational veneer is sophistication. The possibility that he is a superior ape appeals to him, for it would confirm his moral irresponsibility.

More's idea of freedom is that his conscience in certain matters is inviolable, and answerable only to God, not to government. Plato's idea of freedom is that he is answerable to no other than himself. Therefore, he has no allegiance or duties, other than those he cares to impose upon himself. If he cares to give allegiance to an alien totalitarianism that is his own affair. He sometimes has a schoolboy sense of loyalties to his friends who are Communists because every man has the right to be "radical." This sense of loyalty encourages him to be silent about his friends even when such silence might endanger his own nation. The execution of spies arouses him to a fever, but the sharing of dangerous secrets with a nation that can (and has) murdered millions is being "international" minded.

More believes in self-discipline, doing something for other sons of God and brothers of Christ. Plato believes in no self-discipline, other than that demanded by custom. Custom, of course does not bind privately, and Plato hopes that certain of these "customs" will be publicly discarded.

His sense of social conformity forces him, however, to do something outside of his own egocentricity, so that he attempts to do something for "society" or "mankind." He publicly adulates Albert Schweitzer, but is merely made uncomfortable at the idea of thousands of missionary priests and nuns. He stands solidly for public housing, public power, public medication, public insurance — but is aggressively hostile of public worship, public religion, public dogmatism, public "demagoguery." He is for private morals, but against private property. He is for private decisions, but against private Confession.

More sees, along with Cardinal Newman, that knowledge indeed is its own end in the temporal order, but that "we attain to heaven by using this world well, though it is to pass away; we perfect our nature, not by undoing it, but by adding to it what is more than nature, and directing it towards aims higher than its own."

Plato, since he visions no heaven, thinks knowledge should create its own heaven. Thus he sees happiness as relative to scientific achievements. This breeds not only a contempt for the uneducated, but a deification for the educated. The thinker, to

Plato, is not only above the rest of mankind, but above the law. Decisions reached by native commonsense or the Christian intuition are inferior to decisions reached in the light of psychological or sociological theory.

Now we submit that Regis is quite more likely to graduate More than Plato; and we further argue that the secular schools of the region and nation contrariwise turnout Platos by the dozens.

Each More is a unique creation, for his individuality is reinforced by a free will and a uniquely created soul. The Platos of the intellectual world are the stereotyped sophisticates.

It will be Regis College's contribution to the region if her graduates will combat as best they can the often-time erroneous decisions that the Platos attempt to enforce in the fields of education, social work, political thinking, etc.

Regis graduates may be proud they attended a college firmly in the Christian intuition. In the long run that intuition must prevail. If it does, not even atomic warfare can permanently sink civilization into a Dark Age.

If that intuition does not prevail the most opulent and peaceful culture will fall like the Colossus of Rhodes, and its pieces be pilfered to build the scientific temples of the barbarian Platos.





# WANTED: ONE FIELDHOUSE

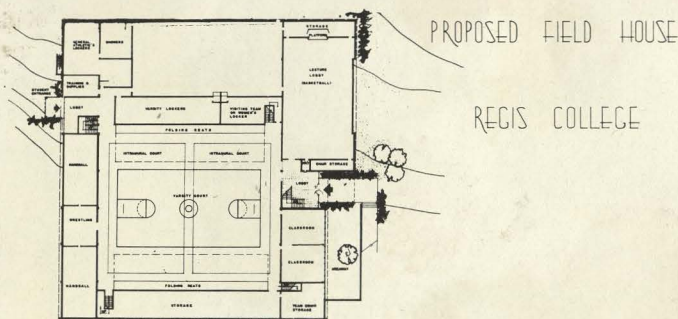
After Ulysses helped polish off the Trojans, according to a little story written some years ago, he developed a wanderlust complex that just wouldn't let him go home to his ever-lovin' family.

There is something of Ulysses' complex infecting the modern Regis basketball team, except for one important difference in the circumstances: They're still on the road because they have no home.

In the past few years Regis basketball teams have played only a few games on the campus. The remaining games have been played on such "neutral" floors as City Auditorium Arena, where the Rangers are virtually as much a stranger as the visiting squad.

They are something like the man without a country.

Anyone who has been in the old gymnasium recently will grant the fact that it has seen its day. (It has been remarked the old gymnasium has also seen Ulysses' day, but this is a rank falsehood.)



FIRST FLOOR PLAN

Constructed in 1911, this antiquated band-box of a gym is just too small to handle the current load.

Its floor is warped and far below regulation size. Locker room and shower facilities are inadequate.

As for accommodating crowds, if you set up special chairs and use every possible cranny, you might be able to crowd some vast gathering such as five or six hundred people inside, but this is an optimistic guess.

And five or six hundred fans—even the kind who buy tickets—don't pay for a modern basketball program with coast-to-coast travel, maintenance costs, guarantees to obtain good visiting teams, and other expenses.

But the intercollegiate basketball program, important as it is to student body spirit and national recognition for the college, is only one of several reasons why a new field house has been earmarked as the next major step in the Regis College building program.

Of equal status, if not even more pressing, are several other needs. One of these needs, in all phases of the college's activities, is s-p-a-c-e.

Since Very Rev. Richard F. Ryan became president of Regis in 1953, he has never spoken to the entire student body at any one time.

This is due simply to the fact there is no single building on the Regis campus which will hold the assembled student body.

Other phases of college life are also crippled by this lack.

No major lecture series by visiting scholars can be undertaken, since, if the series is popular, there will be no place to hold it. limited capacity of the old gym. Last year there were twenty-three intramural basketball teams attempting to sandwich their schedules between varsity and freshman practice sessions.

There are no indoor facilities for volleyball, handball,

Commencement exercises are no longer held on the campus. Graduating classes of one hundred students and more, plus the visiting parents, friends and faculty members, are too large for the Regis campus.

As a result, the exercises are held across town from the school and additional expenses are incurred.

The lack of space also cuts into various phases of student government. For example, no student assemblies can be held for open-floor discussions of student problems.

And the growth of the student body won't stop at its present level of just under seven hundred. The new student residence hall, which will be completed this fall, will admit an additional one hundred to one hundred and fifty boarders. The general enrollment, including both day students and boarders, will increase in coming years.





In 1957, more than sixty-five percent of Regis' students were from Denver. This ratio will undoubtedly be maintained as the general enrollment swells.

These increasing numbers have long since swamped the weight-lifting or gymnastics, and bad weather brings the entire physical education gym classes to a complete stop.

Approximately eighty percent of the student body takes part in some form of intramural sports. If the student body increases as predicted, and this percentage is maintained, crowded conditions will be compounded and become utterly ridiculous.

As a result, the intramural program may be forced to cut back or at least limit the number of boys who can take part, and thus, in effect, completely destroy the whole purpose for which it is intended.

But the college would like to expand, not reduce the size of the intramural program. Competitive sports are an important and healthy adjunct to proper study. Good foot work and good look work seem to complement each other if a proper balance is maintained.

No family with several children is going to invest money in a one-bedroom home. But lately Regis has been forced to try to crowd a huge and growing family into a comparative "one-room flat" that doesn't begin to hold them.

The college administration recognizes the need for a field house. Renovating the old gym would be a waste of time.

Alumni attending the Regis Club dance at the Town Club on June 2 were given a preview of the proposed new building, complete with an architect's rendering of what the building would look like. (See drawings.)

This is merely a proposal, and by no means constitutes a set of finished plans. The proposal incorporates features the college feels are needed to take care of anticipated jumps in enrollment, and to adequately provide a "home" for the varsity basketball program.

Included in the proposed gym are three regulation size basketball courts, additional classrooms, offices, storage rooms, modern locker rooms and showers, handball courts, and a general room which can be used for such sports as weight lifting, gymnastics, and the like.

It would also be constructed in such a way that an olympic-size swimming pool could be added at a later date to provide additional exercise facilities for the intramural program and the Jesuit faculty.

In short, it would provide breathing space, not only for the intercollegiate, intramural and physical education programs, but also for many additional and equally vital phases of the school's extra-curricular — and academic — well-being.

The proposed field house will cost approximately \$400,000.

Once completed and in full operation, we might then be able to send out scouts with this message: "Rangers come home."





# ...ABOUT REGIS ALUMNI...

IN THE NEWS: *James P. Eakins* ('43), president of the Colorado Probation and Parole Association, served as a member of the general planning committee for the National Institute on Crime and Delinquency held in Denver July 14-17. Also taking part in conferences and panels were *Justice Albert T. Frantz* (W27), Supreme Court, Denver, and *Miss Anne Laughlin* of the Regis College faculty . . . The premiere episode of "Meet McGraw," new NBC-TV who-dunnit starring Frank Lovejoy, was written by *Jack Neuman*, a 1938 graduate of Regis High School . . . Denver District Attorney Bert Keating announced in May the appointment of *Martin A. Kane* ('49) as a trial deputy attorney on his staff. Kane, 33, the father of five children, lives at 2315 Ivanhoe St., Denver. After graduating from Regis, he did graduate work at Colorado University and attended the Georgetown University School of Foreign Service . . . A press release from the Reuben H. Donnelley Corp., Chicago, reports *Edward G. DeStefano* ('43) has been appointed director of communications and public relations for the corporation. The position is a new one with the publishing and advertising services firm. DeStefano formerly was assistant to the general sales manager of Donnelley's Illinois-Cincinnati directory publications division, and has held a succession of sales, sales training, and sales management posts with the company . . . The DeStefanos have three children . . . *Joe Castor* (W43) of Castor and Associates, Los Angeles, writes: "I am sure that you will be interested to know for your 'About Regis Alumni' that *Eugene Aiello* ('43) was appointed City Manager of the City of South San Francisco . . . His appointment to this office is most significant since he is the youngest City Manager in the nation and was selected from two hundred applicants for the position." . . . *Very Rev. Richard F. Ryan, S.J.*, Regis president, and *Martin Kelly*, assistant to the president, were hosts at an alumni luncheon held at the National Press Club in Washington, D.C., June 27. Alumni attending were *Lynn Mote*, administrative assistant to Senator Carl Curtis of Nebraska; *Phil Mullen*, administrative assistant to Senator Gordon Allott of Colorado; *Frank Cory*, a student at Georgetown's School of Foreign Service; *Mike Groshek*, a law student at Georgetown, and *Adrian Maguire*, an F.B.I. agent.

SERVICE NOTES: Graduated in March from the Navy Officer Candidate School at Newport, R.I., was *Joseph B.*



Joseph Hughes

Picket, F.P.O., San Francisco, Calif.

NOTES AND ITEMS: *Dan Shannon, Jr.*, ('51) is now associated with Roy H. McVicker, Jr., as an attorney in Wheat Ridge, Colo. Dan and his wife, Joyce, have a one-year old daughter, Lisa Ann . . . Visiting Fr. Joseph Ryan at Regis in June were *Joe Kirley* ('31), former Ranger football star, now an analytical chemist with Anaconda Co., in Anaconda, Mont., and *George H. Donnelly* (W34), general plant personnel supervisor for the Pacific Telephone and Telegraph Co. in Los Angeles . . . And this note from *Edward Floyd* ('53): "Please be advised that our new address in Cheyenne, Wyo., is 2215 Seymour Ave. We now have FOUR beautiful daughters, the latest arriving 21 January 1957. P.S. You will recall that I am the "Old Grad" literally, Regis 1935-36, 46-49, and 52-53." . . . *Bill Voss* ('54) is now with the Atlas Powder Company in the San Francisco area . . . Also in the Bay Area, *Dick Cloughesy* ('55), associated with the Hallmark Company in the San Francisco area, was married recently to Miss Joan De Meo of Santa Rosa, Calif. . . . Married in San Rafael, Calif., recently was *Gilbert Borelli* ('54), general manager of the merchandise department of The Denver Post. His bride is the former *Jeri Wilder* of San Rafael . . . June must be the month. Other weddings were *Roland Biegler* ('57) to Joan Vecchio in Denver on June 29, and *Donald W. Kelley* ('57) to Carol Conrad in Fonda, Iowa, June 22 . . . *Charles Armuth* ('27)



Father Brahms

visited Regis in May while attending his daughter's graduation at Loretto Heights. Armuth, a tackle on the Ranger football team in the mid-twenties, is now in Elko, Nev. . . . Ordained in Milwaukee, Wis., June 12, was *Rev. Harold C. Brahms, S.J.*, who attended Regis in 1942 and lettered on the Rangers' last football squad.

Any information on grads or former students which could be included in this column will be greatly appreciated.

Please send this material, or any pictures (preferably those which do not have to be returned) to the Publicity Office, Regis College.

## The Regis Roundup

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